



# The South India CHURCHMAN

The Magazine of the Church of South India

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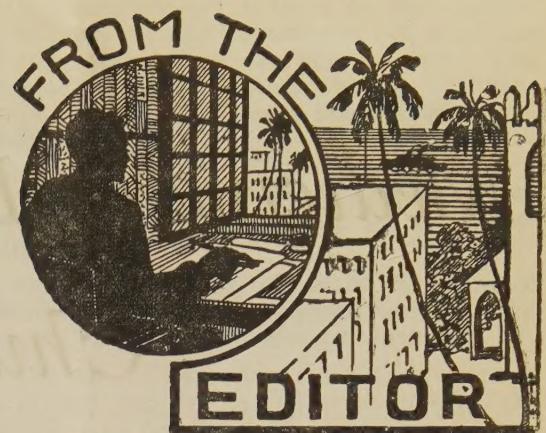
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# Dastardly Attack on the Moderator



The Most Reverend N. D. Ananda Rao Samuel took the New Year service on the morning of the 1st January at Vijayawada. Later he went to Gannavaram to supervise the relief operations. On his way back to his residence in Eluru along with his family, the car was stopped due to a roadblock. As his son got down to remove the road block some miscreants who were waiting at the spot threw petrol on the Moderator and his wife and on the car in which they were travelling and threw lighted match sticks on them. This resulted in extensive and serious burn injuries endangering their lives. The Moderator and his wife were taken to the Government Hospital in Vijayawada and from there to the Mission Hospital, Guntur. On the 4th they were brought to the C.M.C Hospital in Vellore. The condition of Mrs. Ananda Rao Samuel is critical. The newspapers have reported the arrest of two persons. We hope that the government authorities will relentlessly pursue the case and take action to bring about justice.

Recently the Moderator has been extremely busy as he was actively engaged in the relief and rehabilitation operations to aid the people in the districts of coastal Andhra victimized by the cyclone. He was also busy with the preparations for the Synod and we were looking forward to his gracious presence and his chairing the 16th session of the Synod in Kottayam from the 14th of this month.

We are perturbed and deeply shocked at the deliberate attack on the head of our Church. It must be mentioned that this is the third attempt on his life. We shed tears for the Moderator and his family. We hang our heads in the shame and sorrow. There had been trouble in the diocese for a number of months; there had also been court cases and persistent campaigns against the Moderator. India is hailed as a civilized country and the largest democracy in the world. There was a time when our churches were known for their efficient administrative structures. It is sad and sinful that we have misused our rights and freedom. It is not simply a matter of questioning or quarrelling over the decisions of Church. It is disobedience to God which is sinful. It is a shame that we as Christians, who claim Christ as the Head of the Church, could not come to an understanding. It is tragic that there had to be violence in the Church. Recently there has been an increase in agitational methods. There have been instances of car loads of people moving from place to place representing their cause. When we had given a constitution and a structure to ourselves there is no reason why we should not accept and respect them. We seem to become so selfish and emotionally involved that we forget our culture and our commitment to peace on earth. Unfortunately, at times some of the leaders and elders of the church have been silent or perhaps have indirectly supported the undesirable elements. It is time that our men and women and the entire membership of our Church rise with one voice and cry a halt to undemocratic means and indecent methods used for selfish ends.

The representatives of the Church as they meet in Synod sessions will be thinking and praying for our Moderator and his family. The Synod will uphold him before God and pray for his full restoration to health.

# *Medicine or Health—Which is the Church's Task?*

The Church has always had difficulty in understanding how it should respond precisely to its Lord's command to heal. The other imperatives—to preach, teach and baptize—present no such problem but, the imperative to heal has always led to some confusion. The New Testament miracles of healing were so large a part of our Lord's ministry and that of the Apostles that the Church has never found it easy to explain why this particular charisma apparently waned in the 2nd century. The confusion is evidenced by the various groups which claim to have some special insight into what they believe is the unique healing ministry of the church.

Thus, we have faith-healing and prayer-healing movements and those who follow St. James' advice about anointing and the laying on of hands. Still others have found special help for healing through the Sacraments of Grace. The majority, however, have interpreted their response to the healing imperative through the establishment and maintenance of hospitals and clinics to minister to the sick, especially in situations where no other provision was available. These institutions offer medical care, for which a fee is collected, and they vary from simple village clinics to highly sophisticated hospitals using the most modern technology. Since they use the same techniques of nursing and medical practice as do secular institutions and the practitioners of both are trained according to an identical curriculum, one must ask wherein lies the uniqueness of these Christian institutions? If it be argued that the uniqueness is to be found in the quality of service offered by the Christian institution and the distinctive relationship in which the patient is treated with dignity, then one must ask whether it is the institution which provides this quality or the staff which practises it as their Christian vocation. If it is the latter, then there is no reason why this vocation could not be exemplified by Christians working in secular institutions and there is ample evidence that this is so.

## **The Confusion between Medicine and Health**

If the Church chooses to operate medical institutions as its response to our Lord's command to heal, then it must assume that medical services produce health. Is this assumption correct? Medicine is primarily a science which acts on the theory that the body can be regarded as a machine whose protection from disease and its effects depends essentially on internal intervention, whether by the use of drugs or by surgery. Its pre-

occupation with this mechanistic model has led it to neglect the external influences and personal behaviour, or life-style, which are the main determinants of health. Recent studies have shown that medical care effects only 10% of the indices which are used to measure health status.

In the so-called developed or richer countries, the recent advances in medical technology have led people to expect that medicine can cure or find cures for every form of illness. Thus, people take their social and behavioural problems to the doctor and these include family strife, job dissatisfaction, alcoholism, obesity and deviant behaviour. These used to be regarded as the responsibility of the individual with some help from the social service institutions and the church. Now, the medical services are supposed to take care of them. It is considered more respectable to see the doctor and obtain a tranquilizer than to go to church and confess one's sins! There are several things which medicine can do superbly well by using interventions of proven value. Unfortunately, it has become so overloaded with demands which it cannot meet, although it rarely acknowledges this, with the result that the costs of medical services in the West have risen astronomically and everybody complains.

In the so-called developing or poorer countries, we also have the same problem of the misapplication of medicine, although the causes are different. We now know that the greatest improvements in the health status of people is not primarily due to medicine but to protected water supplies, waste disposal, more nutritious foods, better housing, education and communications. None of these things have anything to do with medical services nor with hospitals which repair the damage caused by a lack of these essential determinants of health. In India, it is estimated that at least 50 per cent of the patients who come to hospitals are suffering from preventable conditions many of which could be remedied at little cost.

Medical services have a very minor impact on our health. The chief determining factors are our life-styles (exercise, food, worry, smoking, chewing etc.); our social conditions (housing, income, education) and, more particularly, our physical environment (safe water, waste disposal, etc.). However, it would appear that the churches are more interested in providing medical care than in promoting health and this is probably due to a confusion which equates medical care and health care whereas they are quite different.

Medical institutions are far and away the costliest form of social service and their capital costs are beyond the resources of the Church in India. Their operating costs are also very high which necessitates the demand for fees which are beyond the reach of the poor. It is strange that the Church which is supposed to have a special ministry for the poor should still persist in maintaining institutions which by their very nature must exclude most of the poor. Even the British Government now admits that it cannot meet the demands of the population for medical services and in the United States it is reliably estimated that 60 million of its population can no longer afford to be ill if this necessitates use of the medical system. But, fortunately, there are many forms of health promoting and health maintaining services which are most appropriate for the Church's involvement and initiative and in which the whole congregation can participate.

### What is Health?

No definition is entirely satisfactory, including that of the World Health Organization which describes it as 'a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity'. If this definition is accepted, then all of us are ill! But life can never be regarded as a 'state'. It is a constantly changing dynamic adjustment to ourselves, to what goes on around us and inside us. It presupposes that we have the freedom of choice and the knowledge to make those adjustments best suited to ourselves and our communities. At the physical level this would mean that we must first have the knowledge to determine which factors in our physical environment are actually making it impossible for us to be healthy and we would need help in trying to eliminate them. This is one task in which the Church can help.

At the level of our mental health we would need to choose between situations and conditions which are conducive to harmony within ourselves and with our neighbours. Thus we would need activities which both promote our own self-reliance and make real our sense of belonging to a community with others. Surely, here again, the Church has a task to perform. At the spiritual level, this dynamic relationship would be seen as striving for and accepting, for it is a gift, the wholeness which the Gospel offers. This would never be a separate activity but would always undergird and support what we do at the physical and mental levels also. Is not this the church's task?

It would seem that the church has become side-tracked from its healing ministry and seduced by the medical model with its hospitals and its technology in which the majority of the congregation can play no part. Yet, these medical services have little influence on health as compared with other forms of service in which the whole church can participate.

The following are some of the questions to which we should address ourselves in searching for an appropriate ministry of healing:

- (1) Wherein lies the unique quality of the so-called Christian hospital as compared with a secular hospital in which Christians are working?
- (2) Since the cost of operating these institutions is far greater than the available resources of the Church, how far does its search for external funding damage its integrity and give a false image of its identity?
- (3) Christ healed people where they were—in the village, on the road, by a pool, in a house. We take them to an institution which is foreign to their way of life and which lacks the support and care of family and neighbours. What would healing people 'where they are' mean for the Church in India today?
- (4) Christ called upon all his disciples to heal. We have given this task to a small professional group which has been taught the techniques of repair. Does this absolve the Church and the congregations from the task of healing?
- (5) Medicine concentrates on disease which it makes its chief concern and it then institutionalizes its attack on it. The Church, if it followed Christ's example, should be concerned with the health which leads to salvation not only of each individual but of the community of which each is a part. In what ways could the church practise this healing ministry?

It is not the purpose of this paper to attack medicine or its institutions. Both are very necessary especially when they are carefully integrated in a total programme of community development which is concerned with every member of that community. Our quarrel is with the Church which assumes its healing ministry to be fulfilled when it operates a hospital and then fails to do anything about the local conditions which create ill health, and proclaims salvation without demonstrating itself as a healthy and healing community.

JAMES C. MCGILVRAY.

# The Institute of Religions

Why should Christian theological colleges include the study of Indian religions in their curriculum? How should religions be studied? What are the practical implications for the Church in India of the study of Indian religions? These and a number of related questions arose during a gathering of the teachers of history of religions from Roman Catholic and Protestant theological colleges. The Institute on Religions was sponsored by the Senate of Serampore College and convened by the Religions Department of Leonard Theological College in Jabalpur, November 7-14, 1977.

During the course of his inaugural address Dr. C. D. Sharma, Head of the Philosophy Department of the Jabalpur University, set the stage by challenging the participants to be as open as possible to new insights and understanding from religious traditions other than their own without violating their own integrity. He called for an honest appraisal of various aspects of differing faith positions and a clear articulation of perceived similarities and differences. Set in the context of daily Bible studies, the programme of the Institute included the presentation and discussion of papers by scholars from several religious traditions. These dealt with methodological concerns in the teaching of religions in Christian theological colleges, several facets of tribal religions and popular Hinduism, recent developments in Indian philosophy. Of a less formal nature were the sessions dealing with the possible use of yoga as a discipline for Christian spiritual renewal and the very basic question of the purpose of teaching and studying religions in Christian theological colleges. Indeed, these two areas were probably the most vigorously discussed. Words and phrases like 'syncretism', 'continuity-discontinuity', 'confrontation', 'dialogue' and 'discerning God's revelation in and through the faith of other men and women' gathered up and expressed various convictions and viewpoints. Generally speaking, however, the consensus of the group was that God has always been and continues to be at work revealing himself in various aspects of the history of the entire human race and that one of the reasons for studying religions is to discern God's ways of dealing with men and women and to reflect on what this tells us today. The Bible studies, focusing on the theme of 'the scope and nature of God's love and concern for mankind' helped to sharpen a number of issues. A couple of audio-visual programmes served to introduce possible teaching aids in the teaching of religions.

One of the concerns arising out of the study of Indian religions has been that of the interaction of these tradi-

tions with the Christian tradition. An example was experienced in the lectures on and practical demonstrations of yoga, and reflection on its possible use as a means for developing a Deeper Inner Life for Christians. Besides the question of the relative importance of the interior life of the spirit and the exterior life of service, which came up more than once, the group also wrestled with the inter-religious question of using yoga, based as it is on a philosophical system which seems incompatible with the Christian faith, for developing the spiritual life of the Christian. Indeed, the struggle with this and related questions was probably as, or more, significant than the answers which were put forward. Here is where the real task lies ahead for the Church, on the frontier of the interpenetration of differing faiths and practices.

In response to the implicit and explicit question regarding the aim and purpose of studying religions in a theological college, a statement was adopted which spelled out a number of reasons for the inclusion of the history of religions in the theological curriculum. Among the most important are the following:

1. To help the student be aware of the cultural and spiritual outlook of the people with whom he will witness or dialogue, so that he may speak and act intelligently and sympathetically. This will involve an understanding of the symbols of people.
2. To force the student to face the questions that are raised in the meeting of the Christian tradition with other religious traditions and to think them through theologically.
3. To lead the students to a theological approach to the study of religion in order to discern God's ways of dealing with mankind and what this tells us today by way of clarifying and enriching our understanding of the Christian faith.
4. To help the student personally discern and appropriate for himself that which is of value in other religious traditions.
5. To enable the translator, writer and preacher to use Indian religious terms correctly and imaginatively when writing or preaching.

The Institute also articulated some specific proposals and recommendations:

1. That an association be formed which would bring together historians of religions, to share common concerns and the results of research in the field and to give direction to inter-religious dialogue in the context of the life and mission of the Indian Church.
2. That a textbook be prepared in English for use in theological colleges on the religions of India and that its contents be factual rather than theological.
3. That a lexicon of religious terms from the larger Hindu tradition be prepared along the lines of Gerhard Kittel's theological word-book.
4. That in the area of research, priority be given to studies of tribal religions and the popular

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# New Trends in Vocational Training

Vocational training as such, or as is commonly understood, came to India only in the 19th century and through the missionaries. Sent to preach the Gospel of Love, these men of God who pioneered our schools and colleges, hospitals and other social services, saw the need for vocational training, especially for boys and girls from the weakest sections of society who had no opportunities for learning a trade and therefore could not find employment to earn their livelihood. Thus, for instance, training centres like Kottayam in Kerala, Katpadi in Tamilnadu, Thumkur in Karnataka and Palmaner in Andhra were started as early as 1821, 1861, 1877 and 1905 respectively. Similar centres were started by various churches also in almost every state. To start with, they offer training in simple crafts like mat-weaving, pottery, leather making, carpentry, blacksmithy and the like which would be learnt easily and practised locally.

There were very few industries during the pre-independence era and they trained their own men. Government itself did not initiate any vocational training programme at the level of craftsmen till 1941. It was not in the interest of the Government to start any such training. After all, our then rulers were essentially 'shopkeepers' and they had to keep their own industries at home going !

It was only during the war that the first serious effort at technical/vocational training was ever made by the Government and this simply because they had to feed the Defence Industry. With the dawn of independence in 1947, however, industrialisation gathered momentum and our own Government started Industrial Training Institutes all over the country under the Directorate General of Employment and Training. In these centres technical/vocational training was given for one or two years in basic skills in a number of professions, such as carpentry, welding and turning for which at the end of the period a certificate was given. In 1956 the actual control of these institutes were transferred to the respective State Governments but the Centre retained its over-all supervision and controlled the policy through its National Council for Technical and Vocational Training.

Another landmark in Vocational Training was the passage of the Apprenticeship Act of 1961. This Act made it obligatory for employers in specified industries to engage apprentices in designated trades. This training has a better practical orientation. Theory classes also are conducted and the trainees sit for the same NCTVT examination in different trades. They are entitled for a higher certificate (NAC) after a further year's probation in industry. Subsequently, in 1968, the Government also established staff training and research institutes. Thus we have the Central Technical Institutes in Madras, Bombay, Calcutta and Hyderabad. Moreover State Governments also have their own programmes and many private technical training schools are affiliated to them for certain trades.

So at present there are four major training programmes for craftsmen in various trades : (1) Government ITIs spread throughout the country offering not less than 20 trades in every centre with a common syllabus and examination. (2) Private Industrial Institutes run by Churches and other voluntary agencies affiliated to the NCTVT. (3) Private institutions affiliated to the State Government which issues trade certificates on the basis of a common examination conducted by it. (4) Training given in industry under the Apprenticeship Act of 1961.

Apart from these, technical training is also given in the various Defence Services to suit their requirements. Some industries offer training to their own men even outside the Act. There are many commercial institutes running short courses for various trades like Radio Engineering, Air conditioning and Refrigeration offering their own certificates. There are also Vocational Rehabilitation Centres for the physically handicapped run by Government as well as private agencies like the Swedish Red Cross at Katpadi. Further, there are training institutes run exclusively for women like the Women's Polytechnic at Adyar giving training in new trades like bakery and dress making. Moreover, some new Technical Training Institutes aided by foreign resource agencies like HECKS, Missereor and Bread for the World have sprung up in places like Tellicherry (NTTF), Faridabad (YMCA) and Bombay (Cardyn Institute) and they offer training in sophisticated trades like Tool and Die making and Electronic controls.

However, in spite of all these efforts of Government, the Church and other private agencies, unemployment has been steadily increasing, particularly in the last one decade, as the latest statistics would show. Even among those who are trained many are unemployed. The training imparted in the ITIs are mostly theoretical superficial knowledge of a variety of subjects without sufficient practical application in any! By and large the personnel turned out is really unemployable without additional training or sufficient opportunities to gain experience. With the exception of a few institutions which retain the boys for an additional year for 'on the job' training, the courses offered by private institutes affiliated to the NCTVT is not much different from those offered by the Government. Selection also is based on minimum qualification. Comparatively, those affiliated to State Governments have a little more freedom but it is not adequate. Those trained by their respective industries are of course much more job-oriented, but they can be absorbed only in industry and its capacities are limited.

Some of the best known Church Aided Institutes like the NTTF, no doubt, do a fine job of training, as a result of which all their tool makers get employment. But whom are they really serving? Boys with high marks and I.Q. are mostly from elitist families. Where do they go? Abroad or emigrate to the cities. Further, the whole training is dependant on imported technology with imported machines and it is capital intensive.

They help to feed skilled labour to industries in India and abroad, free of the cost of training!

Is this the Church's priority? Then our goal turns out to be the finding of training and job opportunities for a chosen few to step up mass production, largely of commodities for conspicuous consumption for the benefit of the elite, with imported technology. Rather, we should concentrate on training of the uneducated, the dull and the underprivileged, to produce basic necessities of life with local raw materials and appropriate technology, for the masses by the masses who seldom have a chance even to eat what they produce, e.g. rice, milk, eggs and vegetables.

Moreover our boys and girls mostly come from rural areas, whereas industries are still concentrated in the cities and towns, with the result that there is an exodus of rural youth to the cities where, by and large, even those who succeed in getting jobs live a miserable life for want of basic necessities like boarding and lodging at a price they can afford. An unintended effect is that the villages are deprived of essential capable man-power, the educated youth, who should really be agents of change in their own society.

What is the role of the Church Aided Charitable Voluntary Agencies in India today? The answer is not simple. It needs a deeper understanding of man, his environment, his socio-economic needs and his interactions with society to formulate an 'appropriate model' that can be used to achieve the desired results.

Analysing the problem of employment and poverty in India, Gunnar Myrdal in his ASIAN DRAMA says that it is primarily caused by two factors:

'The absolute shortage of uninformed spirited leaders especially at the village level who can work as catalysts or facilitators of change; the non-availability of an appropriate technology with access to limited amounts of capital, and who have never or only in a small way operated as entrepreneurs before.'

Frankly speaking, we have far more questions than we can answer. But we cannot wait until all the answers are supplied. It is for this reason that the Church of South India through its Technical and Vocational Training Trust has been looking for new patterns of training. It realises that Vocational Training is an integral part of education—itself a part of the larger process of development: development of the total man. So we cannot isolate training. Education/Vocational Training and economic benefits must go hand in hand. There can be no economic advancement without education and training and it is useless to throw away economic benefits without proper education. This factor again calls for basic change in approach and a shift in emphasis. A shift from buildings, equipments and materials, syllabus, examinations and jobs, to the identification of the real needs of the target group through proper surveys involving the very people even in the planning process. The training therefore should be for the total development of a community :

Where development of skills are simplified and imparted in a manner that is understood and suited to local talents and conditions.

Where it is less capital intensive and train the maximum number at minimal cost.

Where it is used not for the benefit of the elite in the villages or elsewhere, or for the industry, but for the benefit of the weaker sections of the local community, for productive employment, leading to co-operatives.

Where it could help the traditional rural artisan, whether it is the village potter, blacksmith or the carpenter, to modernise his technique, improve the quality and diversify his products.

Where it could help in rural and urban areas boys and girls who have never gone to school or dropped out of it, to learn an entrepreneurial skill and establish servicing centres to meet the growing rural and urban requirements.

As early as 1970, the Synod Working Committee had given a mandate for a survey of the existing framework for Technical and Vocational Training in the Church of South India. In 1972, following this survey, the Synod Executive had accepted Technical and Vocational Training as its priority area of concern for this decade (EC: 72-62). This resolution was followed by a Seminar in Katpadi in November 1974, where the formation of a separate Trust for Technical and Vocational Training was conceived.

Since its inception in November 1976, the Technical and Vocational Training Trust has striven to help the dioceses in various ways. First of all it concentrated on training personnel for starting new programmes along relevant and meaningful patterns of education/vocational training. Through visits to the dioceses, the Trust has helped to build better links at ecclesiastical and institutional levels and in a concrete way has organised new programmes that are community-oriented. While catering primarily to the underprivileged in rural areas. The Trust is now being recognised as a 'Resource Agency' in the field of Skill Development and is being an instrumental and voluntary agency. It has been able to attract and utilise the free services of experts in various disciplines and has received generous support from some churches and agencies.

Its most recent venture was a workshop for Heads of Training Institutions and Programmes in November 1977. That this workshop led to very creative thinking along the lines of alternative patterns for vocational training is witnessed by the following conclusion on which a general agreement was reached :

Our training institutes should concentrate on the training of the underprivileged largely to produce basic necessities of life for the needy sections of society, using local raw materials and appropriate technology and wherever necessary taking the training to the target groups of the area. Our approach will centre on total human development of the trainees. The courses we conduct will therefore include a social awareness through exposure to concentrate on the realities of underdevelopment in the local community, followed by a reflection on these realities and consequent action of social involvement.

Our syllabus will also include simple management techniques like planning and accounting. The course would be built on and adapted to the concrete conditions of the trainees and the local conditions.

Since our programme would be in the context of

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# *Report on the Consultation on Bible Correspondence Course at the Karnataka Theological College, Mangalore*

On request of the 'Christian Arts & Communications Service' (CACS), the 'Karnataka Theological Research Institute' (KATHRI) organised a two-days Consultation to discuss the scope of a new Bible Correspondence Course. The purpose of the Consultation was described as 'to discuss the proper approach, to outline the contents and to define the methodology of the new Correspondence Course.' Twenty-five delegates attended the consultations.

The first session was meant for sharing experiences with the existing Correspondence Course. The following reports were given :

Rev. R. Rufus Jayakaran—Bible Correspondence Course, Vellore, P.O. Box. 66.

Rev. G. Satyananda—Jeevaprakash.  
Mr. Varada Raj—India Every Home Crusade.

Apart from this a Hindu convert and a Muslim convert gave testimonies of their experience with the Bible Correspondence Course 'Way to a Happy Life' (I.E.H.C.).

The afternoon session was dedicated to reflections on a new type of Correspondence Course. An introduction was given by Dr. J. Wietzke which was followed by a paper read by Rev. D. E. Ramani on the topic 'How to approach a Hindu with the Christian Message'. An interesting discussion arose on the question whether Christians can give a positive meaning to the term 'syncretism' by distinguishing the cultural from the religious aspect. What is the greater danger for Indian Christianity: syncretism or ghettoism, it was asked. Some participants felt that the Christian Church in India has to strive for a 'Christ-centred Indian Syncretism'.

The Wednesday morning session started with an introduction by Rev. S. Suviseshamuthu on 'The Need for a new Correspondence Course from the point of view of CACS'. Rev. Suviseshamuthu came to the conclusion that the existing Correspondence Courses serve an exposure to the Bible rather than to Christ. According to him we are in great need of a new Correspondence Course written in the language of modern man and proclaiming Christ in a challenging manner.

The last paper on 'Experiences in approaching Muslims with the Christian Message' was presented by Rev. B. Francis. After a brief discussion on this the rest of the time was dedicated to reflections on the aims, objectives and methodology of new Correspondence Course. This final discussion can be summarised as follows :

1. The majority of the participants felt the *need for an additional Christian Correspondence Course*. It was made clear that this new Correspondence Course should be regarded as complementary to the existing ones. Just as the Biblical canon represents various approaches to the same goal, different types of Correspondence Courses also serve the same purpose. The idea of competition with others should be ruled out.

2. We agree with other Correspondence Courses that the *objective* is to bring the Gospel to those who have not yet heard or accepted the good news in Christ. According to our understanding this means presenting the existential challenge of Christ rather than imparting objective knowledge on the Bible or on the life of Jesus. Our ultimate goal is the proclamation of Christ, our Saviour.

3. The response to the existing Correspondence Courses reveals the fact that they appeal especially to the age group between 10 and 16. The participants agreed that the greatest need is for a new Correspondence Course which attracts the attention of the age group between 17 and 25, and of college students in particular.

It was suggested to keep this group in mind when drafting the lessons of the new Correspondence Course. Choosing this *addressee*, however, does not exclude the possibility of rewriting the Correspondence Course for other age-groups at a later stage. The final goal should be a graded course catering to the needs of various groups of different age and social backgrounds.

The question whether we have to design two different courses for Hindu and Muslim students was left unanswered. This will mainly depend on whether we find sufficient people having missionary experience with Muslims.

4. Which methodological approach should we apply? The existing Correspondence Courses make use of three different methods:

- (a) A Biblical book is chosen and explained chapter by chapter. A list of questions are attached to each lesson (e.g. 'The Kingdom of Heaven', Vellore, P.O. Box 66).
- (b) Different Biblical stories are chosen and a summary given of the Biblical message from Genesis to Revolution (e.g. 'The Promises of God', Vellore, P.O. Box 66).
- (c) The fundamentals of Christian faith are explained in a systematic-theological way. The result is a presentation of the basic Christian doctrines in a nutshell, (e.g. 'The way to a Happy Life', IEHC).

The participants felt that it will be difficult to approach the college students we envisage with any of these methods. Neither the exposition of the Biblical texts nor the exposition of Christian doctrines were considered a suitable starting point to reach this particular age-group. A Correspondence Course which is meant to create and keep the attention of College students must start with their questions and problems, it was said. This does not mean that this Correspondence Course should be less Biblical or less Christian, but it means that we do not start with explaining the life and message of Jesus Christ or the essentials of Christian faith. We try to be contextual rather than textual, i.e. we do not start with a given text but with the context in which college students live. We try to take seriously their religious and social background, their needs as individuals and as members of the student community. We try to start from the questions they are concerned with, with their conflicts of living partly in traditional family structures and partly in the free atmosphere of a liberal, often Westernised, college community. We start from their questions and problems, from their hopes and aspirations, and try to give our answers and solutions from the point of our Christian faith.

It does not matter whether we call this approach inductive over against the deductive methodology of the existing Bible Correspondence Courses or whether we call it existential rather than intellectual. What matters is that we are close to the concerns of those whom we want to reach and that we communicate the good news of Christ in a way which is convincing and challenging.

In regard to the follow up work three proposals were made:

1. To conduct a survey to identify the interests and concerns of college students in general and their religious questions in particular. The officers of the Bible Correspondence Courses present at the Consultation and the Director of CACS have agreed to send a questionnaire to the Hindu and Muslim College students who have responded to their programmes.
2. To request KATHRI to organise a second Consultation to evaluate the results of the survey, to define the objectives and methodology of the Correspondence Course in detail and to draft sample lessons in sub-groups. It was proposed to invite also Hindu and Muslim students

who are interested in the Christian faith. It was also recommended to ask those Christians to participate in the next consultation who have experience and expertise in writing lessons of this type.

3. To request the participants to propose a suitable name for the new Correspondence Course.

The next consultation is scheduled for the first week of February. If you are interested participating, kindly write to :

DR. J. WIETZKE,  
KATHRI,  
Balmatta,  
Mangalore-575 001.

## A Letter that Moved Me

It was a cosy afternoon. I was relaxing in a rocking chair, while my husband, the Hon. Treasurer of the Karnataka Northern Diocese, was going through his mail and signing away the salary cheques. When he was about to finish signing the last pay bill a letter fell down from his table. As I stooped down pick it up for him, my eye fell on the signature and since I knew the person was very ill at that time I thought I could open it and read it.

He is a presbyter who is ailing for a long time and has exhausted almost all his savings. He has a large family to support too. He has taken the maximum amount of loan from his Provident Fund. He has no rich relatives to whom he could turn for help. He is still not cured and does not know how long he should stay in the hospital. He has appealed once again for help in vain.

I, at once, turned to my husband and asked him 'Well, what about this man? What are you going to do about his request?' Pat came the reply, 'What can any one do? The diocese is not the Reserve Bank'!

At this I stopped rockning to and fro but sat still and began to think... and think. The Diocese may not be the Reserve Bank but what is a presbyter anyway? A supernatural human being? Does he not have a world of his own? We look up to him in our moments of stress and strain but do we ever think at least once that he too is as human as we are? Perhaps more helpless... more lonely... and more uncared for? What are we doing for him? Should we be always at the receiving end? Why can't we share his cares, sorrows and joys? Let us all request the dioceses to set apart a certain amount for presbyters in cases of emergency.

Do not take him for granted. For he is very much like you and me. At this point I recall those beautiful lines from 'The Merchant of Venice':

'Hath not a Jew.....?  
If you prick us do we not bleed?  
If you tickle us do we not laugh?'

INDUMATHI PATNAIK,  
Bellary.

# CASA'S

## *Involvement in Relief Work in*



MAJOR J. K. MICHAEL, DIRECTOR, CASA, IS HANDING OVER A GIFT OF WATER PURIFICATION TABLETS TO THE GOVERNOR OF TAMIL NADU. THIRU M. A. VICTOR, AREA DIRECTOR LOOKS ON

## *Andhra Pradesh and Tamil Nadu*

The 'killer cyclone' that battered the coasts of Andhra Pradesh and Tamil Nadu on the 13th November, 1977, left in its wake a trail of misery and devastation unparalleled in the living memory. According to rough estimates, about 20,000 people lost their lives. Lakhs of cattle and livestock perished. Property worth crores of rupees was damaged. The villages of Andhra Pradesh and Tamil Nadu presented a pathetic scene of dead bodies strewn all over the place. Telecommunication network was completely thrown out of gear and train services dislocated.

The CASA Director and the senior staff immediately flew to the affected areas for an on-the-spot assessment of the disaster and to prepare and execute promptly a master plan for providing succour to the unfortunate children of God. In response to the SOS messages, trucks moved out of the Area Offices at Bombay and Calcutta carrying 6,000 kgs of milk powder and 400 bales of quilts. CASA was the first voluntary agency to open kitchens to provide cooked food to the unfortunate victims. This prompt action on CASA's part earned high praise from the Governors of Tamil Nadu and Andhra Pradesh. In the first week of the tragedy, CASA made arrangements to organize relief to 50,000 cyclone victims in Tamil Nadu and Andhra Pradesh. Under the programme, 25,000 people in the Tiruchirapalli, Madurai and Thanjavur districts in Tamil Nadu and 25,000 people in the Guntur district of Andhra Pradesh were supplied with cooked food.

After the first week, CASA personnel spread into the interior regions of the affected areas to launch one of the most massive relief operations. About 95 feeding centres were organized at Repalle, Tenali, Bapatla and Ponnur in Guntur district and Machilipatnam, Avnigadda and Vijayawada in Krishna district providing cooked food

to 82,000 beneficiaries. In addition, six medical teams equipped with pedojet guns (each capable of immunizing 5,000 persons a day) were conducting mass inoculation against cholera and about 69,000 persons have been immunized. Medical aid was rendered to 7,200 people.

CASA has so far distributed 18,000 quilts. To meet urgent clothing needs, sarees and dhotis were locally purchased and distributed to 5,000 people. Also, the bulk need of clothing for 20,000 beneficiaries and utensils for 10,000 families is now being taken care of.

The Church World Service donated to CASA one million water purification tablets and they are also being distributed. A similar offer has been made by Brotfur die Welt, West Germany which has not yet been received. The Das Diakonische Werk in West Germany provided 497 tents and 3,500 kgs of milk powder which are being used in CASA's maternal-child health feeding programmes in Andhra Pradesh.

CASA has divided the entire operation into four main sectors, each headed by a Sector Commander of the level of a Senior Programme Officer. Under each Sector Commander there are a number of field representatives and volunteers (25 paid and 308 unpaid) drawn from churches and various other organizations. The entire programme is being supervised by the Director of CASA, Major J. K. Michael. The co-ordination of the Sectors is being done by the Programme Officer of Delhi. Other senior officers are co-ordinating the placement of volunteers, supplies, general administration and information dissemination. CASA's operation has been divided into three phases. The first phase, when CASA was involved in providing temporary relief, was over on December 20th. In the second phase, CASA is involved in the distribution of clothing and utensils and the construction

of temporary shelter for 10,000 beneficiaries. Reclamation of land, cleaning of roads, desilting and cleaning of tanks and wells and construction of houses will be completed on a food-for-work basis. In the third phase, our emphasis will be to bring an integrated development of the rural sector of Andhra Pradesh, under which we propose to adopt 20 villages in the coastal districts of Krishna-Godavari in Andhra Pradesh, and provide the community with houses, community centres, drinking water wells, roads and lines of communication, schools and agricultural inputs. A similar programme of reconstruction would also be undertaken in Tamilnadu.

CASA is indeed immensely grateful to the Bishops, the local church leaders and the volunteers who extended every kind of co-operation in its relief operations. Without their valuable help, our task would have been indeed very difficult. CASA takes pride that it has been not only able to provide material aid and resources to the people victimized by the disaster, but also to instil them a hope for the future.

MAJOR J. K. MICHAEL.

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## How to Knot the Mangalasutra

The central and symbolic act in the marriage service of the C.S.I. is the tying of the Mangalasutra. The bridegroom ties this symbolic bond round the neck of the bride in the presence of God and the congregation present in token of constant faith and abiding love. Before tying the knot the bridegroom is tutored on how to tie the knot. An elder or the Priest is the tutor. These are the instructions :

' Hold firmly one end of the Mangalasutra with your left hand, between thumb and forefinger. Holding the opposite end of the cord between the right thumb and forefinger, circling the bride's head in a loose embrace knot the loose ends three times—in the name of the Father, and of the Son and of the Holy Spirit '.

I witnessed a marriage at which the Mangalasutra was 'not tied'. The bridegroom stood to the right side of the bride a foot or so behind her. He received the blessed Mangalasutra from the officiating Presbyter and put it round the neck of the bride over her head as you would ring a duck. It is a peculiarly abbreviated way of putting the Thali round the bride's neck.

It is not the Indian Way—or is it Westernised Indian ?

REV. O. SIVARAMAIYA.

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## In The Power of the Spirit

The Sixteenth Synod of the Church of South India is to meet from the 14th to the 17th January 1978 at the C.M.S. College, Kottayam. The Rev. Dr. Emilio Castro, Director of the Commission for World Mission and Evangelism of the World Council of Churches, will give the main address on the theme *In the Power of the Spirit*. The Bible Studies will be taken by Metropolitan Paulous Mar Gregorios. Mr. P. A. Satya Satchi of the Madras Christian College will also speak. The Rev. M. C. Mani will take the Bible Studies.

After twenty-eight years of dialogue, negotiations and prayer, the great union of the Church of South India took place in 1947, at Madras, initiating a new tradition of constitutional episcopacy and synodical government in a free and democratic church.

Today there are 19 Dioceses, including Jaffna in Sri Lanka, and about 18 lakhs of Christians. The first thirty years have been years of joy, growth and active participation in the lives of the congregations and communities around, in spite of problems and difficulties. Now an entirely new generation of people harmonising the traditions of the uniting churches has come of age.

Various aspects of the life, ministry and witness of the Church are performed by a series of Synod Standing Committees, Commissions and Trusts set up by the Synod. Special mention should be made of the Council of Child Care, Committee on Relief and Development, Technical and Vocational Training Trust and the Deeper Inner Life Ministry, which have cut a new path in the Church's ministry.

To mention some interesting statistics regarding the Church's ministry, the Christian population of the C.S.I.—about 18 lakhs—gives Rs. 100 lakhs per biennium to carry on programmes undertaken by the church. There are 65 hospitals and 52 dispensaries, attending to 2,70,000 in-patients and 7,70,000 out-patients. There are 428 free hostels and boarding homes serving 19,510 children under 15 years of all creeds and communities mostly from rural areas from families below the poverty line. There are Leprosy Homes, Homes for the Sick and the Aged, Schools for deaf, dumb, blind and physically handicapped children, Family Planning Schemes, Self-employment training projects and crèches, doing admirable service to the community. *The South India Churchman* is the official organ of the C.S.I., published monthly at Madras.

# *Letters to the Editor*

## **'NO OBJECTION TO PUBLISH BANNS' CERTIFICATE**

Sir,

In Chapter XII Section 8 of 'The Constitution of the Church of South India (1972 Edition)', the procedure to be followed whenever a marriage is intended to be solemnized is outlined. Sub-section (i) lists the particulars to be given when applying for the publishing of Banns. It does not, however stipulate that a Certificate known as 'No objection to publish Banns' or 'Certificate before Banns' is to be issued by the Presbyters concerned. Whereas such a Certificate is not required when the bride and the bridegroom belong to the same Parish and their conditions are known to the Presbyter, it has become an essential prerequisite when the bride and the bridegroom severally reside in different Parishes and the Presbyters concerned have to satisfy themselves that the marrying member of the other Parish is a duly baptized person and is a bachelor/spinster.

In practice, the Presbyters do call for this Certificate as was done in the case of the marriages of my three children. A person who contends that the 'constitution' does not stipulate the necessity to produce this Certificate will be vainly challenging a prevalent custom and embarrassing himself and others. The Certificate referred to in Section 8 Sub-section (iii) is a 'No impediments' Certificate which follows later, after the three Banns have been published and no lawful impediments have been alleged.

It is therefore recommended that a clarification be incorporated in the 'Constitution' as and when it is revised, specifying somewhat as follows the new opening sentence of Section 8 Sub-section (ii) :

'On receipt of the foregoing particulars, the Presbyters concerned shall issue a 'No objection to publish Banns' Certificate to the parties contracting the marriage, for the mutual perusal of the Presbyters of the Churches where the Banns are to be called and where the marriage is to be solemnized'.

L.T. COL. J. R. DANIEL (retd.),  
*Nilgiris.*

## **THE BIBLE SOCIETY OF INDIA**

Sir,

There are some interesting pieces of information given in the APPEAL made by the Society as found under 'Bible Sunday' in the November issue of your journal. I am referring to the items mentioned under 'a three-

pronged thrust'. It is gratifying to note that the Society has awakened to cater to the needs of the changing times.

In addition to bringing out 'new translations of the Bible in easy-to-read versions', I would urge the Society to help the readers read the Bible intelligently. Some time ago I attended the Worship service at the Chapel of the Kodaikanal School. There I saw a copy of the Book of Psalms published separately by the Society from the Good News Bible of the American Bible Society. I was greatly delighted to read the Introduction to the Book of Psalms given there. I wish each of the 66 books of the Bible had a short introduction—about the authorship, date, circumstances and the salient features of its contents as found in the Oxford Bible and the New English Bible. The Society will do well to bear this in mind while planning subsequent editions of the Bible in all the languages. Otherwise, an average lay reader of the Bible may find it to be the most difficult book to understand. I wonder whether a shorter, abridged edition of the Bible—without the genealogies and duplications, could not be undertaken. It would be less voluminous and less costly. The Society may think it over and launch forward into new ways of making the Bible more popular.

Yours sincerely,  
PROF. P. JOTIMUTTU.

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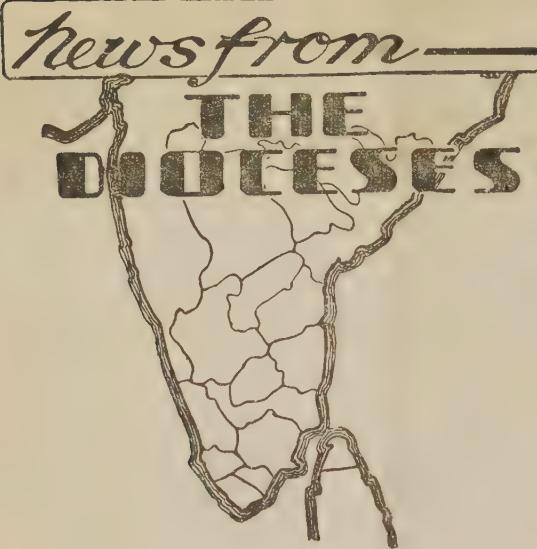
## The Institute of Religions—(Continued from page 4)

beliefs and practices of contemporary religious life in the major traditions.

5. That through theoretical studies and practical experiments, both in the theological colleges and outside, the wisdom and skills of eastern spirituality be incorporated into the personal lives of Christians as well as the corporate life of the Church.
6. That concerted efforts be made to promote inter-disciplinary contacts and structures which would engage historians of religions with scholars from other theological disciplines in common studies and reflection on questions of mutual interest and concern.

In evaluating the Institute, it was generally felt that primarily among the many benefits was the value of personal and professional contacts, which should serve as a major impetus to the formulation of structures which would facilitate such contacts and conversations in the future.

DAVID C. SCOTT.



## SOUTH KERALA DIOCESE

A Youth Conference for the college students of the South Kerala Diocese was held at the Christian College, Kattakada, from 23rd to 30th October 1977. The theme of the conference was 'Knowledge Explosion and Christian Youth'. On the main theme six papers were presented by young students and discussions were moderated by dynamic leaders. The conference was inaugurated by Prof. Hridayakumari of the University College and the dedication service was conducted by Rt. Rev. J. Jesudasan. In his message the bishop stressed the need for organising college students and introducing them to the Christian way of life. He also mentioned that they should be properly trained so that they will be able to give a new dynamism to the Church in India.

The conference was attended by sixty-eight students and they reported that the conference was very useful and made them commit themselves to the cause of the church and society. They felt the need for regular meetings at a central place in our diocese where they could discuss the problems that are faced by our church and our society. They also suggested the publication of a periodical to give expression to their ideas and to keep in contact with other college students. The programme was organised by the Youth Board of The South Kerala Diocese.

L. E. SAHANAM,  
Youth Worker.

## MADRAS

### DECENNIUM CELEBRATIONS OF THE PROGRAMME OFFICE OF THE TAMILNAD CHRISTIAN COUNCIL ECONOMIC LIFE COMMITTEE

The Tamilnad Christian Council's Economic Life Committee celebrated the Decennium of its Programme Office on the 6th December, 1977, at its office premises on the Race Course Road, Guindy, Madras. His Excellency Shri. Prabhudas Patwari, Governor of Tamil Nadu, inaugurated the celebrations. He praised the

Tamilnad Christian Council for taking up rural oriented programmes and schemes to provide drinking water facilities in villages neglected for long. The Governor also complimented the institution on its 'praiseworthy resolve' to build houses for the cyclone victims in Tamil Nadu.

Mr. Mithra J. Ebenezer, Programme Officer, Tamilnad Christian Council Economic Life Committee, in his report, pointed out that the Economic Life Committee had been championing the cause of small farmers for the last three decades. The Tamilnad Christian Council had given small farmers loans to the tune of Rs. 23 lakhs. Training courses were conducted once in six months to educate farmers on the new agricultural trends in farming. The Most Rev. Ananda Rao Samuel, Moderator of the Church of South India, presented a 'PONNADAI' to the Rev. Joseph John for the valuable services rendered by him to the Tamilnad Christian Council for the last three decades. About 1,000 farmers who are the beneficiaries of the organisation in all the districts of Tamil Nadu and the Chittoor district in Andhra Pradesh participated in the Celebrations.

MITHRA J. EBENEZER.

New Trends in.....—(Continued from page 6)

total development of the community there is need for a shift from emphasis on buildings, equipments, syllabi and certificates

to the identification of the real needs through proper surveys involving local people both in the planning and training processes. Wherever possible we shall tap all Government and local resources and avail of assistance through banks and service institutes. At the same time, we should co-operate in the efforts of Government and Voluntary Agencies at the local levels in similar and allied programmes.

We will identify suitable personnel and give them the necessary orientation to development besides additional training in technological and sociological disciplines wherever necessary and provide for them reasonable emoluments and security of service.

Management committees are to be reorganised to include competent technical people in appropriate disciplines and wherever necessary even the constitution of the Governing Board could be suitably amended. Local funds arising through community participation are to be encouraged and all efforts made to promote self-sufficiency. Non-formal, mobile and out-reach programmes should be encouraged and periodical evaluation made with a view to redesigning and exploring possibilities of new fields of training.

We believe that training programmes based on the basic needs of our people, like, food, clothing shelter, health and communication, would take us closer to them and would be self-propelling. They will train people, particularly the underprivileged youth, for life and leadership and enable them to work in and for a just society, thus helping to accelerate the system of economic and social life in the direction of harmony. Our programmes will then be an 'Outreach in Christian Compassion' and our institutions 'the caring arms of the Church !!'

JAMES E. BALRAJ

[JANUARY 1978]



This book is the outcome of 16 field studies of selected pastorates of the Karnataka Central Diocese and survey of Indian publications on practical theology, done by Rev. Dr. Roland Gierth, a pastor of the Evangelical Lutheran Church in Bavaria during his postgraduate studies in UTC, Bangalore.

In the first part of the book the author gives a concise but well-classified description of the life and work of the 16 pastorates he has studied. The final evaluation of the field studies is given under the following six sub-headings :

1. History and structure.
2. Church workers.
3. Christian Life.
4. Christian education.
5. Worship.
6. Final Appraisal.

Some of the observations under the last heading are encouraging, e.g. he remarks that there is much life, perhaps much Holy Spirit in almost all the congregations and that there is a clear trend towards unity and harmony in the church. At the same time his observation that there is a tendency towards carelessness in the field of Christian ethics, and stewardship campaign and his questions about the relation to politics in Christian life have to be taken seriously by all CSI congregations. Since the majority of the Christian community of the CSI is in the rural areas, the absence of a rural pastorate among the sixteen that were studied lessens the generality of these observations. However, every congregation of the CSI can learn much by a self-evaluation of its life and work by carefully going through this book.

In the second part of the book the author has given an extensive survey of the Indian Christian publications on practical theology. At the very outset the author

expresses his surprise that the scope and the exact role of Practical Theology, in the wider field of theology in general, has not been sufficiently understood in the Indian context. After a careful survey of the existing publications on practical theology the author remarks that though the CSI has a very vivid church life which should be appreciated, fostered and improved, the inter-relationship of the church life and Practical Theology needs to be studied carefully.

The author has admirably achieved the five objectives set forth in the beginning :

1. to give some reliable information on the life of Church of South India.
2. to give a comprehensive and systematic evaluation of practical theology in India.
3. to see the relation from the various parts of theology and from Practical Theology in particular to church life and vice versa.
4. to be an actual help for the church in removing the weaknesses and to increase the existing strength of the church life and theology and, finally,
5. to promote two-way traffic by enabling Christians elsewhere to learn something from the CSI such as unity in diversity, its witness in a pagan environment, its church structures and so on.

After reading the book one hopes that similar objective studies will be made on the life and work of each diocese of the CSI so that the pastors and the laymen alike gain an insight into the life and work of every parish/congregation ; a book useful for every pastor to have on his shelf—of course to read.

DR. M. J. JOHN,  
30th November 1977.

## NOTICES

### UNITED THEOLOGICAL COLLEGE, BANGALORE

Wants a Lecturer in Old Testament. Minimum qualification required is a high II Class M.Th. degree in Old Testament or equivalent. Applications should be sent to the Principal.

### LEPROSY SUNDAY—29th JANUARY 1978

The Leprosy Sunday will be observed in 1978 on 29th January. Churches are requested to observe this Sunday and to support The Leprosy Mission with their prayers and gifts. Prayer material is being supplied to church leaders.

## WANTED

Wanted urgently a Presbyter between 40 and 50 years of age for St. Paul's Tamil Church, Bombay—CNI Bombay Diocese. Salary and allowances would be round about Rs. 900/- p.m. for a person with 15 years of service in ordained ministry. A well-furnished accommodation, leave and travel allowances and a Christmas gift would be available.

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